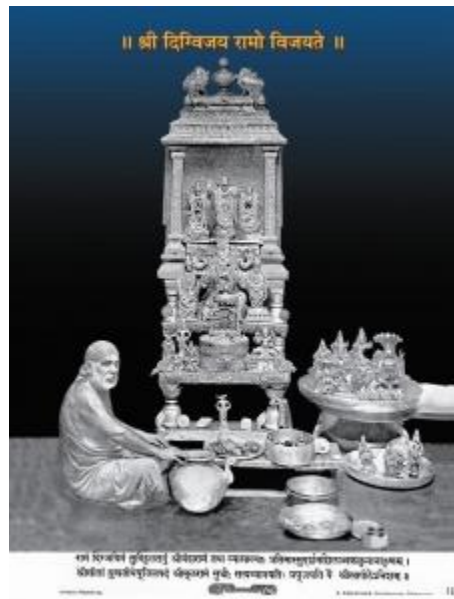
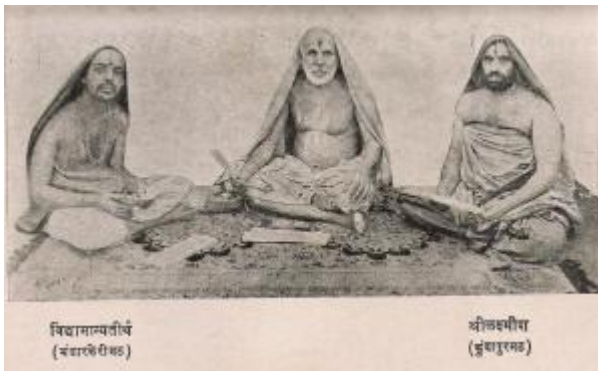


Sri Sathyadhya Tirtharu (Pandarapura)

SRI SATYADHYANA TIRTHARU



Sri Sathyadhyana Tirtharu (Pandarapura)

Birth Place : Chikkodi

Poorvashrama name : Sri Sethuramacharya Korlahalli

Birth – 24.12.1872

Ashrama Sweekara – 1911

Vrundavana Pravesha – 24.03.1942

Vrundavana - Pandarapura

Aradhana – Chaitra Shudda Astami

Father – Sri Jayaramacharya (Sri Satyadheera Tirtharu)

Mother – Smt Krishnabai

Wife – Savitri Bai

Ashrama gurugalu – Sri Satyajnaana Tirtharu

Ashrama Shishyaru – Sri Satyaprajna Tirtharu

ಅಸೇತೋರಾತುಷಾರಾದ್ರೇಯೋದಿಶೋ ಜಿತವಾನ್ಮುಹುಃ |

ಸತ್ಯಧ್ಯಾನಗುರುಃ ಪಾತು ಯತೀಂದ್ರೈರಪಿಪೂಜಿತಃ |

असेतोरातुषाराद्रैर्योदिशो जितवान्मुहुः |

सत्यध्यानगुरुः पातु यतीन्द्रैरपिपूजितः |

asētōrātuṣārādrēryōdiśō jitavānmuhuḥ |

satyadhyānaguruḥ pātu yatīndrairapipūjitaḥ |

asEtOraatuShaaraadrEryOdishO jitavaanmuhuḥ |

satyadhyaanaguruḥ paatu yatIndrairapipUjitaḥ |

Sri Satyaveera Tirtharu

|

Sri Satyadheera Tirtharu

|

Sri Satyajnaana Tirtharu

|

Sri Sathyadhyana Tirtharu

|

Sri Satyaprajna Tirtharu

He was the Vidyagurugalu for his ashrama gurugalu -

Sri Sethuramacharya (in his poorvashrama) was the vidya gurugalu for Sri Kinhal Gangur Jayacharya, who later took ashrama from Sri Satyadheera Tirtharu. Sri Satyajnana Tirtharu in turn gave ashrama to Sri Sethuramacharya as Sri Satyadhyana Tirtharu. So, he was the vidyagurugalu for his ashrama gurugalu

Vidyagurugalu –

He learnt various subjects under various gurugalu :

Sri Ramacharya Rangampet @ Surpur – Nyayashastra

Sri Satyadheera Thirtharu – Srimanyayasudha

Sridharacharya Talwalkar – Nyayamruta, Tarangini, Chandrika, etc

Profession – He was made the Diwan of Uttaradimutt. After taking charge as Diwan, he was also doing paata/pravachana on various subjects. He took care of the Vidwan's stay/food/education, etc. After taking sanyashrama Sri Satyadhyana Teertha donated all his estate estimated around Rupees Three Lakhs (valuation prevailing at that period) to Sri Uttaradhimatha.

Notable Sanyasashrama Shishyaas –

1. Sri Vidyamanya Tirtharu of Bandarakeri Mutt
2. Sri Lakshmeesha Tirtharu of Kundapura Vyasaraja Mutt
3. Sri Vidyasindhu Tirtharu of Subramanya Mutt
4. Sri Lakshmeendra Tirtharu of Shiroor Mutt
5. Sri Pradyumna Tirtharu of Sagarakatte Mutt
6. Sri Satyaprajna Tirtharu
7. Sri Satyabhijna Tirtharu
8. Sri Raghukantha Tirtharu of Akshobhya Tirtha Mutt
9. SriGoswami Gokulnathaji Maharajaru (Jagadguru Vallabhacharya Peeta)
10. Sri Raghudaanta Tirtharu of Tankaswali Mutt
11. Sri Raghuveera Tirtharu

Notable Gruhasta Shishyaas :

1. Sri Jalihal Srinivasachar
2. Sri Mahuli Gopalacharya
3. Sri Kinhal Gangur Jayacharya
4. Sri Pandurangi Jayacharya
5. Sri Varkhedi Narasimhacharya
6. Sri Doddaballapura Vasudevacharya
7. Dr BNK Sharma
8. Sri Chaturvedi Ramachandracharya
9. Sri Yelemeli Vasudevacharya
- 10.Sri Adya Tatacharya

Notable conversions from other mathaas –

1. Sri M R Sharma
2. Sri Sowkar Ramanna
3. Sri H Subbarao
4. Sri V N Deshikacharya

CHANDRIKA MANDANAM - An advaitee scholar Ramasubbashastry of Kumbakonam wrote a book condemning “Chandrika” of Sri Vyasaraaja Tirtharu with the title “Chandrika Khandanam”. That advaitee managed to send that Chandrika Mandanam book to Sri Satyadhyana Tirtharu. As soon as he received that book, he gone through the book, with each and every aspect and started writing the Khandanam for that Grantha. He started replying immediately postponing his bath and pooja. Sanyasashrama dharma says if any Khandana Grantha is written for Acharya Siddantha, the same should be condemned immediately lest the sanyasa dharma itself is in vain. After snaana, pooja and theerthaprasada, he again continued the book and within a short period he completed the book and gave the title “Chandrika Mandanam”. He also sent a copy of the book to Ramasubbashastry who was in Kumbakonam.

But he did not replied for the “Mandanam” by Sri Satyadhyana Tirtharu. Then Swamiji sent an advocate from Madras High Court to the place of Ramasubbashastry and invited him to meet the swamiji at Padmasarovara where Swamiji was staying at that time. But the Shastry avoided by replying, that he does not like to debate with a

sanyasi and did not go with him. Then swamiji called for a great Sabha at Tiruchanoor and invited all the religious sectors from Advaita and Vishistadvaita apart from Dwaitha pundits. The sabha was attended by more than 1000 pandits, people from all over the country. Swamiji inaugurated the book titled “Chandrika Mandanam”, The Chandrika Mandanam has three parts, in the first part he has described that the Advaita has no base in Shruti and smriti. In the second part, he has condemned the comments on Chandrika. In the third part, he has explained as to how Sri Vyasaraaja’s Tatparya Chandrika is superior to any other.

Advaita matha is avaidhika.

– an open statement by Sri Satyadhyana @ Mysore

- Sri Satyadhyana Tirtharu declared that the Advaita Matha is an avaidhika matha and not supported by any Vedaas. This statement made the advaites very angry and they called a sabha of all the advaites all over the country. They further gave a press statement in all leading news papers, that the statement by the swamiji will be condemned. But no one did come to Swamiji for a debate on his statement. After 6 months, many advaites came to Swamiji for Mudradharane and accepted the dwaitha matha upadesha.
- He was termed as “**RAKSHASA DWAITA PANDITA**” – He was seen as a lion to all those who came for an argument with him. He used to look like demon for them who could not sustain his in depth knowledge about all shastras, including their own Advaita shastra

Some of the achievements of Sri Satyadhyana Tirtharu –

1. He defeated Chandrashekara Bhatta, an advaita pandita on his way to Kaashi
2. He went to Madras and defeated Mahamahopadyaya Harishastri
3. In Kumbakonam, he argued with Sri Sheshacharya, an Vishishastadvaita pandit on “Whether there is taaratamyā in Mukthi also” and proved that there is taaratamyā in Mukthi.
4. Discussion with Balagangadhara Tilak over “Geetha Bhashya” - Once When Balagangadhar Tilak, a famous freedom fighter was in Jail, he had written a book titled “Geetha Rahasyam”, wherein he had expressed his displeasure over Acharya Madhwa’s Geetha Bhashya. When Sri Satyadhyananaru noticed this, he immediately called for Vagvada, which Tilak happily agreed to meet at Chikkodi. There after a lengthy discussion between Sri Satyadhyananaru and Sri Balagangadhara Tilak, for more than 3-4 days. The entire doubts raised by Tilak over Srimadacharya’s Geetha Rahasya were cleared to everybody’s satisfaction and Tilak was fully convinced and accepted that Madhwa Siddantha is great. Tilak asked swamiji as to what was the necessity for Krishna to preach Arjuna the “Geetha” in the Kurukshetra. Swamiji told Tilak that Lord has been always with the Dharma and he has punished those who are against it. The battlefield was the right place for Arjuna to preach the same and win over the Kauravas who were totally against the Dharma. To this he asked Tilak who was the fortunate person to listen this live? Tilak was surprised and was quite for some point of time. To this Swamiji again informed him it was Kapi Raja Lord Vayu in the form of Mukhyaprana Devaru who was on the flag (dhwaja) of Sri Krishna and Arjuna’s chariot who has listened all what has been preached by Lord Krishna to Arjuna directly. The swamiji also gave proofs that our Srimadacharya was the incarnation of the Mukhyaprana. The 17th April 1917 issue of “Kesari” newspaper, published by Balagangadhar Tilak, carried a detailed report of this historic meet at Chikkodi.

5. Angara – Akshata Dharane by Tilak –

After getting convinced fully about Madhwa Siddantha, Sri Balgangadhar Tilak was very happy and once he arranged a bhiksha for the swamiji @ Tulasi Bagh in Pune. That day Lokmanya Tilak applied Angara Akshata and this was widely published in next day's edition of Bhopatkar's Bhala Newspaper.

“TILAKANI KALIREKHA ANGARA AKSHATA ODHALI” were the headlines. Which means Tilak has applied a black line called Angara and Akshata.

Granthas by Sri Satyadhyana Tirtharu –

1. **Civil Suit** – Here the grantha is in the form of conversation – argument between two layers. The argument topic consisted of Veda, shastra, and Upanishat. This grantha, even though the name looks like an English book, it is completely in Devanagari language.
2. **Sabhasara Sangraha** – Here swamiji has answered some of the questions raised by the people in various cities over Daivika and dharmika topics.
3. **Geetha Pratipadartha Chandrika** – Here Swamiji has given the meaning of each and every word of Bhagavadgeetha and summary as per Madhwa Philosophy.
4. **Geetha Saara Sangraha** – Here Swamiji has explained about the tathvaas - Jeeva, Jagath and Jaganniyamaka Srihari as per Geetha.
5. **Geetha Lekhana Maala** - Here he has answered the queries/objections raised by Balagangadhara Tilak in “Geetha Rahasya” against Srimadacharya's Geetha Bhashya. This book contains the articles by Satyadhyananaru in “Sri Madhwa Siddantha Sudhakara”, a Marathi News Paper.
6. **Bhasma Dharana Nisheda tathaa UrdvapuNdra DharanaM** - In this book Swamiji has clarified that Bhasma Dharana is void and Urdhvapundra Dharana is shastreeya.
7. **Sudarshana Mahatmya** - Here swamiji has explained about Mudradharana and tapta shanka shanka Dharana.

8. Advaita Mata vimarshamaala

9. **Bedha paraaNyEna Kalu brahma Sutraani** - Here he has explained that “Bedha Tathva” is the moolabhoota tatva and he has proved that every soothra has proof from Shankara Bhashya. That is Shankara Advaita vaada itself proves that “bedha Tathva” is supreme.

10. **Chandrika Mandanam** - This is a grantha written for the Khandana of a grantha by an advaitee “Chandrika Khandana”. Ramasubba shastry of Kumbakonam wrote a book condemning the Tatparya Chandrika of Sri Vyasaraaju. As soon as he got the copy of the Khandanam by an advaitee on Vyasaraaju’s Tatparya Chandrika, he studied the entire writings of the advaitee vidwan and Sri Vyasaraaju’s original Tatparya Chandrika. He has condemned each and every objection by Ramasubbashastry and published the greantha “Chandrika Mandanam” in support of Tatparya Chandrika.

Apart from the above, Sri Sathyadhyana Tirtharu got the following books from some of his shishyas during his period.

1. Dwaita Darshana – by Sri Varakhedi Narasimhacharya
2. Advaita Bhranti prakasha – by Sri Varakhedi Narasimhacharya
3. Advaita kapola cha petika – by Sri Varakhedi Narasimhacharya
4. Sambagala Hastika – by Sri H Subbarayaru
5. Sambha Bhanjana – by Sri H Subbarayaru
6. Dwaita Vijaya Dundubhi
7. Dwaita Philosophy

Granthas on Sri Satyadhyana Tirtharu

1. Sri Satteesudhaa – by Adya Anantacharyaru in Kannada in 1936
2. Sri satyadhyaanara dakshiNa dEshada digvijaya athavaa dvaita vijayaa dundubhi – by Bheemacharya Kanchi in Kannada in 1948
3. Sri Satyadhyana Vijaya – by Sri Katti Keshavacharya – in Kannada – in 1947 – in Shatpadi mahakavya
4. Guruvaarada haadu – by Katti Keshavacharya
5. Sri Satyadhyana Vijayam – by Katti Keshavacharya – in Sanskrit
6. Sri Satyadhyana Digvijaya Mahakavyam – by Kashi Krishnacharya – in 1949 – in Sanskrit
7. Sri Satyadhyana charitre by Chikkerooru Govindacharya in 1961 in Kannada
8. Sri Satyadhyana Tirtha Charitre by Ramacharya Avadhani in 1968 in Marati
9. My Master – by Mahuli Gopalacharya in English
10. Abhinava Anandatirtha – a souvenir
11. Sage Sathyadhyana Tirtha
12. Guruvaibhava Mahakavyam by Jalihal Srinivasacharya in 1971 in Sanskrit
13. Sri Satyadhyana Suprabhata shataka by Galagali Ramacharya in Sanskrit
14. Sri Satyadhyana Shatakam by Pandarinatacharya Galagali in 1971 in Sanskrit
15. Sri Satyadhyananaru – by Malagi Jayatirthacharyaru in 1970 in Kannada
16. Sri Satyadhyana nudimuttugalu by Malagi Jayatirthacharya in 1979 in Kannada
17. Sri Satyadhyana Jeevanarashmi by Malagi Jayatirthacharya in 1990 in Kannada
18. Sri Satyadhyana sandesha by Hanumeshacharya in kannada in 1975
19. Sri Satyadhyananaru by Sri Aravatti in 1974 in Marati

Satyadhyanaru – His Special characters –

1. Once in Kolhapura, his disciples were attracted in the market for the “Garam Chooda”. But they could not buy the items being sold in shops. Satyadhyanaru on noticing this, after reaching Dharwad, got prepared Garamchooda exclusively for his students by bringing Grapes, anjura, avalakki, godambi and made his students to have the taste of Garam chooda in the mutt itself
2. If any body gives fruits to the swamiji, he used to distribute amongst his disciples.
3. He used to respect the pundits of other mathaas also. He was vidyapakshapathi.
4. Once when he was doing the pooja in a king’s place. The king could not come in time before the pooja. Swamiji finished the pooja and packed the idols. After that the king turned, but it was all over. The king repented for having come late. Swamiji told “ We can wait for the king, but Sriramachandra devaru, can’t wait for you”. The king agreed and repented. Next day, the king was very much in time to see the entire pooja and got the devata darshana and theerthaprasada.
5. Once in Bagalkot, a lady had gone with her neighbour with her mother-in-law’s permission. Because of heavy rush, she lost a bag wherein she carried the sarry given by her mother-in-law. She was worried that her in law would scold her and was searching. Somehow, Sreegalu came to know about the incident, asked his disciples to bring two good sarees and give it to her.
6. Once he was giving “dakshine” during bhojana to all the people in the pankthi. His shishya was carrying the plate which carried the dakshine. But somehow the entire dakshine in the plate fell on a plantain leave of a lady inadvertently. Swamiji did not even scold the shishya and asked that lady to retain the entire dakshine. Actually that lady was a very poor lady and this dakshine helped her a lot for family maintenance.